

The Sanguinist

Voice of CATHOLIC ACTION

Saint Joseph's of Indiana

COLLEGEVILLE,
INDIANA



SECULARISM IS A PEST--PIUS XI

Secularism implies a split—divorce: things of this world versus things of 'the other world', matter versus spirit. Never do the two coincide but exist in perpetual opposing—the material constantly overshadowing the spiritual.

Never is religion (spiritual) allowed to influence the affairs of life: the two are conceived as separate realms, government policies are made to keep them apart: separation of Church and State.

For example: Man at Mass puts on his religion as he does his Sunday suit—especially cleaned (souls and suit)—but during the week clean soul like clean suit forgotten—the one in oblivion, the other in moth-balls.

No moral (religious, spiritual) consideration in daily business: are the wages I am paying sufficient to support the other man (judgement of justice and charity), or are 'sufficient returns' the only consideration? Do I consider the welfare and happiness of employees, or do my advantages increase as the temporal benefits (homes, simple luxuries, absolute necessities as food, clothing) of my workers decrease? Such judgments in business today are most often ludicrous (yet, according to Christ, you are your brother's keeper.)

It was the vision of Christ to "draw all things to Himself". The entire world, all its institutions, all its actions, are to be judged by his standards—His norms of charity and justice. There is nothing to be left undisturbed by His Love—no room for the amoral in the Christianized universe. It is important to remember this. For we as Catholics believe it. Christ is for us the pattern of all things. Even the rock, the sea, the mountain, the sky, human activity, are all to symbolize Him, to speak of Him, for Him to speak to us. All things were made for Him. He is the term of all things. He is King until He hands creation back to his Father. He



is the cut stone that supports the arch of His Church. He is the Sum of Mankind, the Man.

Not the politician, the businessman, the scientific researcher or the metaphysician.

Historically this divorce and split were not so emphatic. Already in Old Testament times, religious leaders were the political, economic and state leaders. Even in ancient Greece, Babylon, Rome, high priest and emperor were often one man. During the Christian era of Europe, the oldest union of Church and State prevailed—King and Pope—city officials and bishops, priests and people,—all endeavored to think alike, aimed to live for the same supernatural heaven, used the same moral standards of judgement, had the same love for the Kingdom of God among them.

With the Reformation came many sects—all fighting, religion a mix-up—no influence in disunity. Politics, economics, statecraft went their way; the Church and religion went its way. The split means loss of her guidance, the beginning of matter vs spirit, state vs church, profits vs charity and justice—secularism!

What can be done?

Priests alone are helpless. They cannot alone pierce the wall—too much prejudice, too much despising. There is too little continued clerical contact with working men as they really work and

(Continued On Page Two)

Optimist Column

An optimist looks about him and sees an opportunity in every difficulty—the pessimist sees the difficulty in every opportunity.

* * *

Blame this story on Aesop; not on us. Our "For what-it's-worth" department ordered it!

Two frogs fell into a tub full of cream and since they had not yet learned to swim they both



were in a miserable predicament.

The one frog was a pessimist—and what else could be expected of a pessimist? He blubbered around, lost heart. "Poor

me", he whined. "I'm done for. I'm simply all through. No use trying. I can never get out of this mess of cream. Besides, I have to die anyway." And he sank to the bottom and stayed there, a very dead frog.

The second frog was just as frightened and just as ignorant of swimming, but he was an optimist. "What", he cried. "To die here? Nothing doing! Let me out of here!" And he began floundering around and puffing to and fro as on a frog can do. Lo and behold! To his utter surprise the cream whirled so fast, churned into butter, and the frog simply hopped out onto dry land—a very live frog.

—MORE ABOUT—

SECULARISM

live—too little time for too many things.

Hence, the clear need of apostles among the laity who are in the medium they are to leaven, apostles to their own kind.

Chief needs briefly are: 1) clear cut realization of ills of secularism; 2) clear cut knowledge of evils intrinsic to it; 3) knowledge of Christ (interest in the New Testament narratives); 4) knowledge of the world; 5) continual vigorous sacramental and sacrificial life (both Sacrifice of the Mass and personal sacrifice) to acquire the energy to spiritualize environment.

FIVE DEFINITIONS

1. A Bourgeois
is a fellow who tries to be somebody
by trying to be
like everybody
which makes him
a nobody.
2. A Dictator
is a fellow
who does not hesitate
to strike you over the head
if you refuse to do
what he wants you to do.
3. A Leader is a fellow
who refuses to be crazy
the way everybody is crazy
and tries to be crazy
in his own way.
4. A Bolshevik
is a fellow
who tries to get
what the other fellow has
and to regulate
what you should have.
5. A Communitarian
is a fellow
who refuses to be
what the other fellow is
and tries to be
what he wants him to be.

Fishers of Men

The story of Jules Dhouthulst, the ex-smuggler, "destined from the moment of his birth for vice, for anti-social hatred and damnation", who remains "straight, sincere, passionate for ideals, and chaste, completely absorbed by his great, generous passion for saving others", goes to the public houses where no priest could ever venture and carries Christ to the "wrecks of humanity" with whom he had once committed crimes, is told in *Fishers of Men*, by M. Van der Meersch, published by John Miles, London, and available through the Sanguinist Club.

I'll Be Damned!!!

That's what I said, and I meant it literally when I realized how badly I had that pernicious habit of swearing, the bane of Holy Name men. As I and thousands of others have learned the hard way, something more than good intentions and the reciting of the Holy Name pledge is necessary to cure this meanest of unmanly habits.

Even the rigors of a Dominican Mission (imagine) failed to cure me. Cursing is a very contagious and habit-forming vice. I spend all my working hours in an atmosphere that would singe the soul of a saint (and me without halo!) Around many of my haunts, it is quite the thing to greet even your best friends with an epithet that would have caused terrible blood-shed in a less enlightened era.

Falling

I think my associates must, upon opening their eyes in the morning say (weather permitting). "It's a—nice morning." I am not trying to make an excuse for myself, for as a Holy Name man I should and do know better. Now every poison has an antidote, and as time went on and I failed to improve noticeably, I cast about for some posimethod of checking it. Some time ago, I read a short article on this same theme. It recommended saying the "Our Father" immediately after each fall from grace. This sounded fine, until the next day, when, as I was driving a nail, I missed and flattened my thumb. My carnal self howled—as my spirit shuddered and tried to say the "Our Father". But it was too long, and the finger hurt like----- (oops, there I go again!)

Then and there I realized that most of the misuse of the Holy Name and the English language, profanity and vulgarity, is an emergency letting off steam, mostly meaningless. We habitually come to use some pungent expressive phrases to express our surprise, pain or indignation.

Substitutes

This being the case, why not memorize and use some of the dozens of short two or three word prayers the Church teaches us, called ejaculations? They will edify instead of scandalize those around us. Instead of being occasions of sin, they will earn us merit in heaven as most of them have indulgences attached to them. So when you

slip on that cake of soap improvidently left on the bathroom floor by some member of the rising generation, don't say ")))**\$&". Instead try "Jesus mercy".

Then if it should happen that the cake of soap was merely the occasion of your exit from this vale of tears, you won't go out in an aura of blasphemy!

In a pleasantly short time you can substitute "I'll be blessed" for "I'll be damned", and you can be just as sure of it.

WE'RE FOR—

God in all Campus activity.

Frequent Communion and frequent Confession.

Conscience and moral law in Church, on the Campus, on a date, in the court rooms of this nation and all nations.

Rights and DUTIES where they belong.

Plenty of laughs, in the right places about the right things.

WE'RE AGAINST—

Sleepy, sloppy Catholics.

Two sets of morals, one for Sunday, one for weekdays.

Chiselers, phonies, stuffed-shirts.

Gripping.

Racists and Racketeers (in or out of labor unions.

Anything that is wrong (to be more fully specified as occasion demands.)

Series Two

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Sudden Thought

Thousands of creditors mechanically repeat the terrifying words: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.. If a single one among all them, suddenly enlightened, took these words seriously, allowed them to enter his being, instantly the greatest possible revolution would take place.

Charles Peguy

* * *

Teaching the people to read, such would be the sole and true end of a skillful education: let the reader know how to read and all is saved.

Charles Peguy



Confessions

Are heard every morning at 6:15; every evening immediately after Benediction (6:30). Thursday evening is regular confession time for the students of Xavier Hall; other students are asked to go to confession on some other evening or to wait until the religious students have all gone to confession.

announcing DECEMBER 9-10-11 Triduum

In Honor Of
Mary Immaculate
Patroness Of The
United States



Sunday Masses

College Chapel
7:00, 8:15, 10:00
Drexel Hall
7:00

Attend Mass Daily

College Chapel
6:00, 6:25, 7:00:, 7:30
Drexel Hall
6:30, 7:00, 7:30

Benediction Every Evening

6:30

Promptness At Mass Is A Sign Of Respect.

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